/133 cont./

761 On the other hand, the profoundly religious desire to die, comparable, perhaps, to the thanatomania of the Eskimo. Among the Guaraní one observes that an individual dies because of his wish to go to the Beyond, simply because he believes that he should die, not by virtue of a prophecy, but on the basis of his personal experiences. This is what happened to the ñanderú Sebastião, the [763] doctor-sorcerer of Araribá, who one fine day lay down in the hammock of his house, refusing any and all nourishment, and not thinking of anything other than the reunion with the gods. Two or three weeks later he was taken to the cemetery.

761 782 If there are prayers supplicating long life, there are also those asking for death. Such are found at least among the Kayová, where these prayers are called oñeẽgupỹ; the word indicates the ascending of the soul to the sky in order to present the supplication. [184] Among the Kayová, incidentally, the majority or at least a large [787] part of the prayers has the purpose of obtaining a vision of Kéý, or [776] of the solar god Paĩ Knaráry. And it is enough, it is said, that someone have the favor of seeing Kéý once for him to be not long in dying, taken by the desire to see him constantly.

761 775 Unequivocally the result of all this is that death is not necessarily equivalent to destruction. We already know that the dead person goes on living and, among the Ñandéva, may even be reborn. Death, as a simple occurrence, as something that can happen to any person, /134/ does not in general put his real existence in jeopardy. There is no need, therefore, for any mental acrobatics to state that Ñanderú (God) died and to refer to him as being alive in the sky.

761 773 Nevertheless, the Guaraní also knows a second category of death -- and he is afraid of this one. He does not explain it in any satisfactory way, but it seems to be a matter of a sort of annihilation. He says it is the "death of the soul," which threatens not only the dead person on his dangerous path to the Beyond, but also the unfortunate people who are on earth when the latter is destroyed. On the day when the great cataclysm comes, nobody will be able to flee. Flying horses will come from the four regions of the sky, say the Kayová, advancing on the human beings to destroy them. Macacos

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Girls' puberty.—Among ancient *Guaraní*, at her first menstruation, a girl was sewn in her hammock and remained there for 2 or 3 days. Her hair was cut short and, until it grew to its former length, she had to forego meat and to work hard under the supervision of an older woman. For modern *Caingué* also, coming of age is a critical period which calls for many ritual observances; the girl is secluded for 3 weeks behind a screen in a corner of the house and eats only a few foods, which must be lukewarm. She must not talk, laugh, lift her eyes from the ground, scratch herself, or blow on the fire. She must also listen to advice concerning her future life as a wife and a mother. Before she resumes normal activities, a shaman washes her with a special decoction. 178 881 [756]

Marriage.—There is little information on marriage in ancient times. Girls were married soon after puberty. Child betrothal is reported among the *Guaraní* of the Paraná River. In some cases little girls were given to grown men, who lived with their child wives, probably in the house of their future parents-in-law. 178 582 584

Child betrothal is reported among modern *Caingué*, but the girls remain with their parents, who receive presents from their prospective sons-in-law. The preferred form of marriage seems to have been between cross-cousins and between a maternal uncle and his niece. Unions with a mother and her daughter and sororal polygyny can be inferred from allusions in the Jesuitic literature. Only chiefs and influential shamans seem to have been able to support several wives. Some powerful caciques are said to have had from 15 to 30 wives. The levirate is stated by Ruiz de Montoya (1892, p. 49) to have been observed by chiefs. Today residence is patrilocal. 595 [174] [622] [756] 587 622 591

Death.—So strong is the hope for reincarnation that a dying *Apapocuva* (Nimuendajú, 1914 a, p. 307) accepts death with great fortitude. He sings medicine songs while women wail and the shamans chant, shaking their rattles in farewell to the departing soul. 763 775

Among the ancient *Guaraní*, as soon as a man had breathed his last, his wives and female relatives gave the most violent demonstrations of grief, often injuring themselves by flinging themselves to the ground from some elevation (Ruiz de Montoya, 1892, p. 52). 178 152 764

The ancient *Guaraní* put their dead into large chicha jars and covered them with a bowl. These funeral urns were buried up to the neck (Ruiz de Montoya, 1892, p. 52).[4] Modern *Caingué* bury their dead directly in the ground with arms and legs flexed against the body or lay them with their possessions in a wooden trough or hollowed tree trunk. 178 764

Both ancient and some modern *Guaraní* bury their dead in the hut, which is immediately abandoned. The *Caingué* of Paraguay inter the 000

[4] Ruiz de Montoya, 1892, p. 52: " . . . muchos enterraban sus muertos en unos grandes tinajas, poniendo un plato en la boca para que en aquella comunidad estuviese mas acomodado el alma aunque estas tinajas las enterraban hasta el cuello."